

SAMVELS FVNERALL.

OR

A SERMON PREACH-
ED AT THE FVNERALL
of Sir ANTHONIE COPE
Knight, and Barronnet.

BY M^r. ROBERT HARRICE.

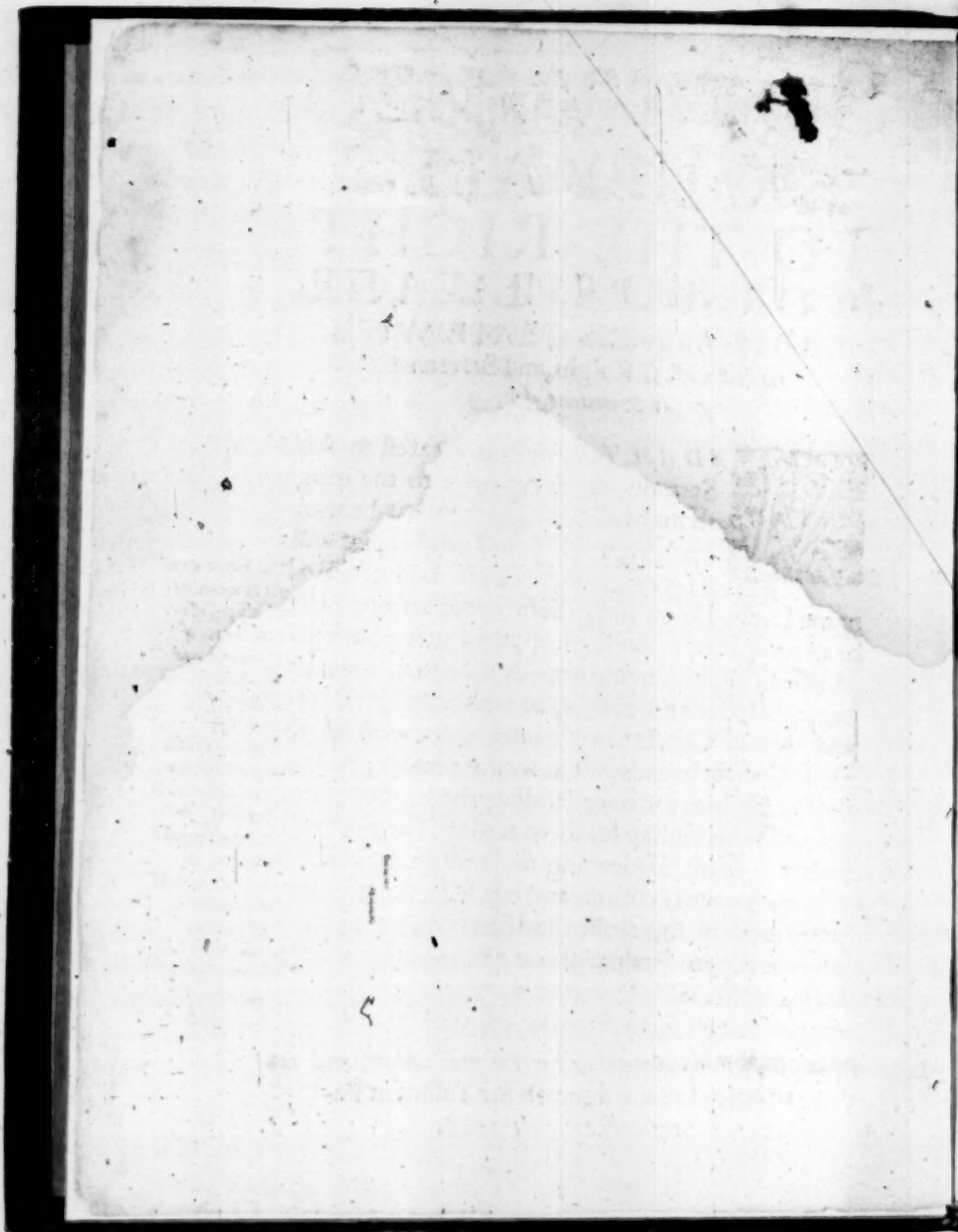
PSALME 37. vers. 37.

*Marke the perfect man, and behold the upright, for the
end of that man is peace.*



AT LONDON

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to be sold at the signe of the Talbot in Pa-
ter-noster row. 1618.





TO THE RIGHT WORSHIPFULL THE

LADIE ANNE COPE, LATE WIFE

to Sir A. C. Knight, and Barrennet

at Brewdene, &c.



MADAM, Your right is greatest to this Sermon, as being heire to the man, though not to his lands: what he was, I neede not tell your Ladiship; nor will I say of you as once one said of a Roman Ladie: I know not, whether your unhappinesse be greater in now loosing him, then was your happinesse in ouce enioying him. A Christian may be happy in losses and crosses, as well as otherwhere; and wee in Christs schoole must learne with *Iob*, to blesse God for friends past, as well as present; and rather praise him for once lending them, then ouergriue for his calling for them againe. The time will be better spent, if (leauing these impertinencies) I call vpon your Ladiship, and my selfe, for some improuement of this crosse: and first (Madame) let vs obserue the crookednes of our nature, which neither feares crosses till it feelles them, nor sees mercies till they are out of sight; it being with the soule as with the eye, that sees nothing that is not somewhat distant

Hic heres uxoris at hereditatis alij possessor. Hiero. of Pammach, and Paulina. Valer. of Cornelia; Nescio an felicitem dixerim, quod talem virum habuerit, an miseriores quod amiserit. l. 4. Nec doleas quod talem amiseris, sed gaudeas quod talem habueris. Ter. to Heliodor. for his nephew.

THE EPISTLE DEDICATORIE.

frō it. Next, be pleased (I pra'y) to consider the vanity of this world, what is now left of your Honourable husband more then his goodnes? Where is health, where is beauty, where is honour now? In how short a space were two of the chiefeſt flowers in the *Copes* garden withered? Ah (Madame) it is grace, it is grace and wiſedome that will cauſe our face to ſhine, and name to liue: as for the glory of this world, it is like a rotten poſt, that ſhines indeed, but it is onely in the darke; neuer build vpon it, for all its gliſtering, it is but a rotten poſt. Thirdly, remember we (I beſeech you) our owne eſtate: indeed it were much if we ſhould forget death, who are a-boue halfe dead. For mine owne part, the Lord hath already ſtrippt me of the poore mans portion, health: for your Ladſhips, a great part of your ſelfe is now turned into duſt, ſeeing parēts, childrē, husbands are gone before you, and death hath come very neare you, when thrice it hath cut off your head; the time will ſhortly come when you alſo muſt yeeld to the ſtroke of death. In the meane, I beſeech you remember *S. Iohns* words, in an Epistle to another Ladie, Looke to your ſelfe, that wee loſe not thoſe things which wee haue wrought, but that wee receiue a full reward: indeed your loſſe will bee ours too (for wee expect a tithe in heauen of our heauenly encrease, as well as heere): and therefore (good Madame) husband your ſoule well, ſowe much, worke much, giue much, pray much, and you and wee ſhall ſpeed the better at that harueſt. Thus praying your fauourable conſtruction and acceptance of theſe rude lines, with humble thanks for all
your

*Salus corporis,
patrimonium
pauperis, Aug.
in Pfal. 76.*

THE EPISTLE DEDICATORIE.

your loue to mee, (especially to those many poore members of Christ, to whom it pleaseth you (thorough my hands) to conuey yeerely so great reliefe) I commend you to the Lords grace; who abundantly returne all that comfort vpon you, which you haue so frankly yeelded to so many naked backs, and hungry bellies in this Church. From

Hanwell, Iuly 11. the same day whereon

*(foure yeeres before) your worthy
husband was there
interred.*

*Your Ladiships in all
Christian seruices,*

ROBERT HARRICE.

A;

TO

7

V



TO THE GODLY READER.



His Sermon, as it was neuer meant to the Presse, so hath it been kept from it almost foure yeeres: Now it is constrained to shew it selfe, as sometimes Princes bee, lest some counterfett steale their name, and vsurpe their place. Whilest Samuels body slept, the

^a diuell would be Samuel, & deceive with ^b shewes, I had reason ^c So Austen pas-
to feare some such like ingling with Samuels funerall, being ^d sim; immundus
fore-shreatened. In this extremity, if I had rather my owne ^e spiritus, malignus
child beare my name then a bastard, blame mee not. Now thou ^f imago Samu-
seest it, take me with thee a little, before thou readeest it: Know, ^g elu, similitudo
that the first point onely was enlarged, the rest thus briefly (as ^h Sam. imagina-
thou findest them) touched by reason of hast, being tyed to ⁱ ria simulatio
an houre. Secondly, know, that I neuer wrote forth these notes ^k Samuel, &c.
but once, and that is the reason of the most of the marginall quo- ^l so others. v.
tations and references, it being now my ordinary practice to re- ^m D. Rayn. lēli.
ferre my selfe in priuate notes to such Authors, as haue written
(within my memory and reading) of the same subiect, although
in publike I quote sparingly. Thirdly, vnderstand the true reason
of my forbearing personall praises in the close: my text gaue me
occasion of saying something before, & me thought it handsoner
to lay al my stuffe vpon the foundation, then to set up a leane-to.
Secondly, I remembred what a wise man said, *Wisdomē grounds Sapientia non*
vpon mens workes, rather then words. Thirdly and especially, *I querit vocis*
finde the practice (though in it selfe lawfull) exceedingly abused, *testimon uū,*
I haue no leisir now to take up the complaints of worthy Wri- *sed apcrum.*
ters against this abuse; onely I could wish, that our age would *Hieron in*
distinguish betwixt funerall Orations, and funerall Sermons, as *Matth. lib. 2.*
former ages haue done, and not confound so different things. It is
fit that grace should be followed euen to heauen with honour:

The Epistle to the Reader.

but oh that euery of Christs messengers would remember his master, and before he speakes, aske himselfe the question; Would my Lord and master speake this himselfe, were he now to preach in person? but I must not dwell in the porch. One thing more before I leaue thee, thou seest the guise of this world, Printers get copiers for their profit; Readers buy and reade for their pleasure, and (perhaps) some print too for their credit: but where is the man that proiects his owne spirituall good? Verily the number of such is small, be thou of that number, make some vse of others lines, of others deaths, trifle not as many doe: what is this same R. H. &c? who was this A. C. a good or a bad man, &c? bee thou godly, and I care not what thou esteemest of me: as for this worthy Gentleman in speech, vnderstand, that as I neuer flattered him lining; so will I not deifie him (as the Heathen did their Patrones) being dead. He had his wants, his faults, nor did wee concurre in all opinions: but I would that thou and I, and especially men of his owne rank would follow him in these particulars: first, in praying most earnestly, and particularly against our speciall sinnes; secondly, in louing and reuercencing our own teachers; and that so much the more, by how much the more freely and plainly they reprove vs. For these things (not to speake of other particulars) much commend the truth of that Honourable Knight, that in his standing prayers with his family, hee would shame himselfe most in his confessions for his owne most speciall sinnes. And againe, as he much respected, and greatly countenanced euery learned and vncandolous Preacher: so most of all those that least fauoured his corruptions; often blessing God for such teachers as would not giue him rest in sinne, and not seldome prouoking them, at least my selfe (to speake of my owne knowledge onely) with such like words: Goe on, spare vs not; though corruption may baffle a while, yet God will giue vs hearts to come in at length, and to submit to the scepter of his Word; howsoeuer, it shall bee a Preachers Crowne to be faithfull, and to baulke none. Thus hee many a time to mee in priuate, after that I had been (as the world thought) sharpe enough with him in publike. Oh that we had more such Knights, such hearers now! But I forget my selfe: to remember thee of a dutie, Shall I say eny thing more in his honour? The Papists

Metodius.

The Epistle to the Reader.

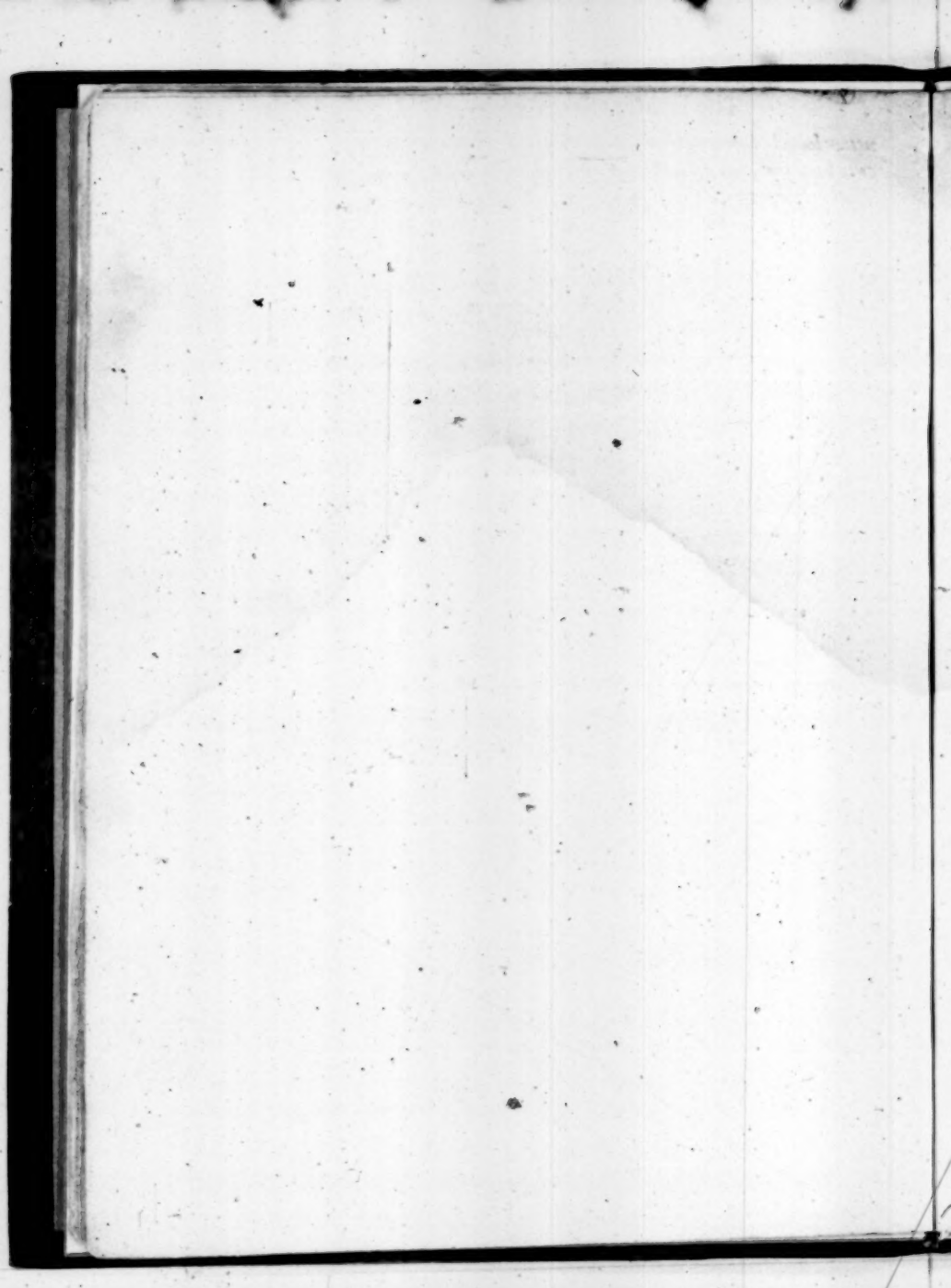
never loued him; and therefore if they in thy hearing now persecute his name, say as a Father once said of a cruell persecuter, That religion which they so persecute, must needs be excellent: This I can assure thee, his end was most comfortable, and his honour no way obscured, nor his memorie lost in his owne country by death. More then this I haue not now to say to thee, onely remember, that thou hast gotten one more witnesse against thee in the last day, by reading this Sermon, unless thou put it to some use.
Farewell.

Thine in the Lord,

R. H.

B

SA-





SAMVELS FUNERALL.

I. SAMVEL, 25. I.

And Samuel dyed, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went downe to the wilderness of Paran.



Y this time you see the summe of our now errand and present text: the worke in hand is a funerall, the partie deceased worthy *Samuel*; the mourners, all *Israel*; the place of buriall, his owne house at *Ramah*. The whole passage penned, either by *Gad*, or *Nathan* (as it should seeme by the *Chronicles*) at

Gods appointment; whose eye followes euery mourner here, and therefore it behoues vs to follow his voyce with our best attentions. For my owne part, I am very sensible of the difficulties I now sustaine: for the subiect of our discourse, *Samuels* funerall is enough to astonish any *Israelite*; for matter, it is not easie to say, what will be most expediently said; and for manner wee haue things, almost incompatible to reconcile, plainenesse and briefenesse in the same speech: the text giues some aduantage by its plainenesse and fulnesse, yeelding matter of large vse from three sorts of men of highest qualitie; from *Samuel* dying, from *Israel* mourning, from

David flying; of all whom, whilest I speake plainly, doe you heare conſcionably, ſo God ſhall haue his end, and I my aime.

And firſt of *Samuel*, he dies; the time is geſſed at by men, but not expreſſed by God: ſome knit this ſtory with that next before, becauſe of the word (*And*), but that particle in the original, is ſometimes ordinatiue, as well as copulatiue, and begins ſometimes a new ſtorie, a new book ſometimes. *Paul* is moſt expreſſe for the time, *Act. 13*; where ſumming vp the reigne of *Saul* and *Samuel*, he makes the whole 40 yeeres, whereof not much aboute two or three (if I miſtake not) falls to *Saul*, the other are *Samuels*, ſo ancient a Ruler was this worthie, yet now he dies: what further he was we need not ſay, his name and ſtorie ſpeakes it ſufficiently, he was begged of God, borne of honeſt parents, brought vp in beſt faſhion, aduanced to higheſt employments in Church and Commonweale; a Prophet approoued of God and man, a Magiſtrate to whom heauen and earth in the day of his reſignation gaue applauſe; God ſpake from heauen in his voice of thunder, man could not vpon the ſharpeſt challenge charge him with any indirecneſſe in gouernment; this *Samuel* ſo well deſcended, ſo much regarded, ſo holy in life, ſo high in place, a good Chriſtian, a good Church-man, a good Sates-man, now dies and yeelds to nature.

In his death lets reade our owne, and grow to this concluſion, Death is vnauoydable, life and death take turnes each of other; the man liues not that ſhall not ſee death, be he a King with *Saul*, a Prophet with *Jeremie*, a wiſe *Salomon*, a fooliſh *Nabal*, a holy *Iſaac*, a prophane *Eſau*, of what ſort ſoeuer, hee muſt be deaths priſoner; nay, let there bee a concurrence of all in one, let *Samuel* be both a good man, and a good Miniſter, and a good Magiſtrate, and haue as many priuiledges as are incident to a man, yet can he not procure a protection againſt this officer; his mother may beg his life, but none can compound for his death. Speake we this according to men? ſaith not the Scripture as much? Wiſe men die (ſaith *David*) and fooles die; rich men die, and poore to; and therefore he calls both vpon the ſonnes of Nobles, and of the earth to mind the

Exod. 1. 1.

Exod. 1. 1.

Preſent Sam. 38

Saulus regnaba

2. annis.

Auas Mont.

in ſuo Dawel.

Vid. yd. in

emendat. temp.

Sanctum in

Act. 13; who

gives him a

longer time,

Helicis yet

more, loſe; bus

and Tornellus

moſt of all.

1. Sam. 3. 20.

2. Sam. 12.

ſal. 49. 10.

the lesson: indeed the Heathens could compare the sonnes of *Adam* to Counters, Chesses, Stage-plays; in reckoning Counters haue their seuerall place and vse for a time, but in the end they are all iumbled on a heape; in a game at Chess, some are Kings, some Bishops, &c, but after a while they go all into the same bagge: on the Stage, one is in his raggs, another in his robes; one is the Master another the Man, and very busie they bee, but in the end the Play ends, the brauerie ends, and each returnes to his place; such (and no other) is the estate of man, euen in their iudgement, al are either weeds or flowers, both wither; all trees good or bad, both die; as dieth the foole, so the wise, saith *Salomon*, Eccles. 2. In the manner there is some difference, for the matter none; but why doe I proue what none denies? Both liuing and dead giue testimonie to this truth; the liuing may take vp *Iobs* words in another case; We are filled with wrinkles, which is a witnesse against vs, wee weare death in our faces, and Iob 16.8. beare it in our bones, we put it vpon our backs, and into our mouthes, and cannot bee ignorant of it. Yea, the dead proclaim this lesson, and in this respect (like *Abell*) are liuing Prophets, when dead men; Goe to the Word, goe to the earth; and they that make their beds in darkenesse, and sleepe in the dust will tell you, that its neither wisdom, nor power, nor strength, nor friends, nor place, nor grace, nor any thing else that can exempt from this tribute of nature (Death), as darkenesse could call it: our *Abel* here dead speakes this to all his friends; If greatnesse of estate, feature of body, gifts of mind, chastenes of life, sobernes in diet, diligence in a calling, prayers of the Church, would haue giuen any aduantage against death, darkenesse and blacknesse had not at this time covered vs: sith the strong is become weake, let vs with *Sampson* out of the strong gather meate; and see first whence Reason. this is, and next how it may be improved for vse, that there is no prescription against death. For the first, the holy Ghost referres vs to a threefold reason of mans mortalitie, each of which hath place in all men, as well as any. The first of which I is taken from the decree of God, its a statute enacted in that highest Court, the voyce of heauen, that man should once

die: this statute we reade in *Pauls* ninth to his Hebrews, and in the entrance into Gods booke; which as it was laid vpon mankind in *Adam*, so hath it euer hitherto, and shall hereafter for euermore lay hold on his posteritie. No man as yet hath breathed, but he hath had his death or translation: no man is yet to come, but he must see either death, or an alteration; so hath heauen concluded it, and who can possibly reuerse it?

3 The second is taken from the matter whereof all men are made; the Scripture compares man to a house, whose foundation is laied in the dust, whose walles are made of clay, the whole is but a tabernacle, and that of earth, and that of mans building, as *Paul* (after *Iob*) tels vs: this is the estate of man, of all men; some are more painted then some, but all earthen vessels; some more cleare then some, but all glasses; all built of earth, all borne of women, and therefore all short of continuance, as *Iob* inferres.

2 Cor. 5. 1.

Iob. 4. 19. & 10.

9. & 13. 12. & c.

Chap. 14.

3 The third is taken from the proper cause of death, *Sinne*: sinne is poyson to the spirits, rottenness to the bones where it comes; and where doth it not come? who can say, his heart is cleane? Nay, who can wash either heart or hand? *Iohn* answers the question negatiuely, no man can acquit himselfe from sinne (if growne) either actuall or originall; and therefore not from death. Shall wee then summe vp all, and conclude all vnder death with the same breath: thus it stands; It is impossible for any liuing wight to frustrate the voyce and sentence of God, to be a man on earth, and not to haue a body of earth; to be borne of the vn-cleane, and not to bee vn-cleane; therefore its impossible for him to auoide death. Indeed had Christ vndertaken our freedome from all deaths, as well as from some; or were there any power, counsell, &c, against the Lord; or could any place priuiledge any from being borne of women, or made of dust, or tainted with sinne, then such might contest with death, and impleade corruption: but sith the former is impossible, the latter must be deemed vnauoidable. And therefore now what's to be done?

1. Epist. Chap. 1.

2c. 8. 10.

Offer.

1 Surely as men that must trauell, stand not to dispute, but arme themselues for all weather: so must we; die wee must, that's

that's alreadie concluded; young and old, good and bad, &c. Whatsoever wee bee now, wee must bee dead anon, so saith God; let vs say the same, and prepare for it; nay, let's not say it, but think it; nay, not think it, but conclude it with greatest affirmations: you will thinke strange (perhaps) my paines in this kind, whilest I perswade a mortalitie; but the argument is both needfull and vsfull; needfull in regard of our insufficiencie to assume, and vnwillingnesse to apprehend death in our selues: for howsoever wee can all say in the generall, we are mortall, nothing so suer as death; yet when it comes to our owne particular, we dreame of an immortalitie in nature, we neuer set any bounds to life, we do not resolutely conclude, I must die shortly, I may instantly, this day may be the last that I shal see, this hower the last that I shal spend, this word the last that I shall speake, this deed the last that I shall performe, this place the last that I shall breathe in; and so liue by the day, by the hower; but whē we enter the hower, the eldest of vs thinks to end it, nay the day, nay the week, nay the yere. Hence the most haue a yeeres work to do, when they haue not an howers space to liue; needefull then it is to force this meditation of death vpon our harts: and as needful, so most vsfull; this will mind vs of the wofulnes of sin, which turnes strength into weakenesse, beautie into ashes, life into death, a breathing man into a liuelesse carcasse; this will assure vs of the iustice and truth of God, who is so pure, that he cannot but threaten sinne; so true, that all the world cannot shift his threats; this wil worke humilitie, when the goodliest man must be twice a childe, and runne in a round, beginning with the earth, and ending in the earth, being at last what he was at first, not able to dresse himselfe, to feede himselfe, to helpe himselfe, or speake for helpe; this (in a word) wil worke repentance towards God, modestie towards man, diligence in our callings, patience vnder crosses, warchfulness in all places, moderation in all cases; and therefore this, this must be thought vpon. Nor must our thoughts be (as most mens be) short and sudden, fleeting and vncertaine, but we must be daily in these contemplations; & particularly, we must consider what it is to die, what goes before it, what comes with it, what

*A maior vita
quam mors,
Amb. de bono
mortis, cap. 7.*

what followes vpon it: for first, before we come to the very gate of death, we are to passe through a very strait, long, heauie lane: sicknesse first cometh vs, which many times is worse then death it selfe, that renders vs vnfit for all religious seruices, prayer, repentance, &c, as being a time not of getting, but of spending; that cleaues the head, and paines the heart, and wounds the spirits, and leaues vs so distressed, that meate is no meate, the bed no bed, light no light to vs; that makes vs catch at death for help: but alas, what help in death, if not fore-thought of?

Oh the miserie of a poore creature, that is so pained that he cannot liue; so vnprepared that he dares not die: he goes to bed, but cannot sleepe; he tastes his meate, but it will not downe; he shifts his roome, but not his paine; death (saith the conscience) would end and amend all, wert thou prepared for death; but to die before, were to loose those comforts one hath, and to fall vnder those curses that are vsufferable, &c. But as yet we are but in the way to death. After sickness hath for a time entertained vs with sharpest conflicts, it deli-
2 uers vs vp to death it selfe: then the armies of feare display themselves, and stabbe the vnprovided soule through his thickest shield; then two powerfull officers seize vpon a maimed man at once; death vpon the body, terrour vpon the soule; death haies much like *Salomons* officers, and the soule holds (as *Iou* the altar, so she) the body; loth they be to part, but death will rend them in twaine; the conscience the whilest that meditates feare, that quakes, that trembles:
1. King 2. Whither am I going? where must I lodge this night? where shall I liue hereafter? Oh that I might liue! Oh that I might die! Oh that I might doe neither! and knows not what to chuse; meane while, what case is this man in, whilest death thus rips him vp, and thrusts his hands into his bowels to pull out his heart. Ah beloued, wee may intimate somewhat of his miserie; but it falles not within our thoughts to conceiue what his feares be, who hangs between life and death, earth and hell, thus forthwith ready to drop into flames at euery stroke of death, and to sinke downe, downe, downe, till he be gone for euer. And yet this is not all: when I am dead

*So Adrian dying,
Animula
vaguula, blandula,
&c.*

dead (saith the carnal wretch), all the world is done with me: he saith truth, al the world, and all the comforts of the world haue done with him indeed; he shal neuer laugh more, he shal neuer haue a momēt's ease more: but though the world hath done with him, yet God hath not done with him; he sends for his soule, (hauing first taken order that y^e body be forth-coming) conuents that, and doomes that, & casts that from him with greatest indignatiō, into such a place, such a cōpany, such a condition, as would make the heauens sweat, and the earth shrinke to heare it. Well then (beloued), sith die wee must, sith we must be sicke, be in paine, in feare, in tentation whilest here; sith we must to iudgement when we go hence; sith that is most true of death, which antiquitie hath faigned of the Wolfe and Basiliske; if wee see death before it comes to see vs, we shall then preuent the sting, and poyson, and fiercenesse of it; if it steale vpon vs vnscene, it leaues vs dumbe, nay dead: bee wee entreated by all the mercies of God, as we would please him, and pleasure our selues, to take into our thoughts the often meditation of death, and to make due preparation for the same. Tell thy heart every day, when thou takest it alone, in the words of *Iob*, *When a few yeeres*, (or as the text runnes) *when the yerres of number (which Iob 16.22. are allotted me, namely) are come, then I shall goe the way, whence I shall not returne*: say with him, *the graue is ready for Iob 17.1. me*, (indeed *grauēs*); I must die, I must from all these profits, these pleasures, these friends; I must answere for all these deeds, these words, these thoughts; I must bee ashamed, cast, cursed, damned, burned, plagued as long as God liues, if I prepare not: I shal be spared, saued, blest, crowned, and be as neere to God as a creature can be to his maker, if I doe prepare, therefore I must; I must, I will prepare for death. This done without all delayes, as a man that is now dying (as well as he for whom the bell toles, though not happily so neere to death) set vpon two things: First, set thy house in order, next, thy soule. For the first, thou hast persons and things to looke vnto: to begin with persons; so liue with thy wife, being a husband; with thy seruants, being a master; with thy children, being a father: exercise such wisdome, kind-

nesse, faithfullnesse, mercy, every day, as thou wouldest doe, if thou knewest it to be the last day. And for things (marke me well, hearken not to Satan, who dissuades all reasonable willes, because hee would administer the goods, by being timely in this errand, thou shalt not shorten thy dayes; but hauing taken thy leaue of the world, shalt better attend on death. Things therefore vnlawfull, restore, (I say againe) restore. Things lawfull dispose of, and as in a iourney (hastie and vncertaine) wait the call. But what auails it to set house in order, with *Achitophel*, and to forget ones selfe. In the second place therefore, (nay in the first) looke to thy selfe, and sith the places be but two, and they so different, go not to hell, so long as heauen may bee had: there is no man so forlornely wicked, but if he repent, wee may warrant him heauen; if he will not, who can helpe him? But what must he doe? first, he must repent, that is, see his life and nature, confesse, mourne, hate sinne, and leaue all in practice or allowance. Secondly, he must beleue, that is, acquaint himselfe with the Word, and yeeld consent vnto it, apply it to his owne particular, and dwell vpon it: hee must threaten himselfe in euery threat, curse himselfe in euery curse, blesse himselfe in euery promise. Thirdly, he must die daily to sinne and the world, he must liue daily in the constant practice of al duties, religious towards God, righteous towards man, priuate in his place & calling. And so if he doth (in truth & vp-rightnesse, though in much weaknesse) there is no heauen, if he go not to heauen: if he do not thus (out of a presumption of mercy, of life, and I know not what), there is none in hell if he be not one. Vp then (my brethren) and foreslow no time: now the wind serues, hoyse vp saile, now is the market, make your prouision; now is the seeds-time, sowe apace, as yet you haue all aduantages from grace and nature, Word, Sacrament, wit, memory, sense, strength, &c. Now apprehend the opportunity, repent and be pardoned; beleue and be saued; obey, and be for euer blessed: if any hath perswaded himselfe otherwise, my soule shall weep in secret for his destruction, which I know will be as certainly effected, as now it is plainly threatned. Be entreated then, let God

entreate

For the purpose
of the Sermon
of the 1st of
July, &c. Basil.

entreat you, and once ouer-rule you : you must die, you must die but once; being once dead, you returne not to make a new preparation; doe that once well, which being once well done, will make you men, nay more then men, then Angels for euer. And this is the vse for our selues. A second respects our friends.

Must all die, is there no remedie? then must we haue patience in our friends departure : a common lot, no man should shrug at, euen in the Poets iudgement : who quarrels sumner for some heate, or winter for some cold? a thorn for pricking, or a brier for scratching? who is angry that he is framed like other men, subiect to like hunger, like thirst, like sleepe? and why (I pra'y) should not our friends resemble others in their death, as well as in their birth? we would not haue them haue more eyes or hands then others, and why more dayes? what doe we make of life, what of death? surely to the godly, life is but a prison, death is an aduantage. Say our friends were tied in prison, would wee begrudge them liberty? say tost on the seas, would you enuie them the haue? say doubtfull in the skirmish, would you bee sorrie for their victorie? nay, say but beaten with a tempest, would you not wish them at home? Beleeue it, *Brethren*, this world is but a sea, a prison; this life a iourney, a warfare : if God hath preuented our wishes, shall he bee returned forwardnesse? shall wee trouble the ayre with needlesse cries, my husband, my husband, my father, my father, as if wee were the first widowes and Orphans in the world? no, let them mourne without hope, whose life and death is without hope : as for Christians, who die liuing, and liue dying, they loose nothing by death but what may well bee spared, *sinne, and sorrow*; they meet with nothing in heauen worthy teares; they goe not from, but to their friends; not from, but to their home; not from, but to their ioyes; a change indeed they haue, but to their gaine. For first, so soone as death arrests them, the world is well amended with them, especially for the soule; howbeit the full accomplishment of their happinesse is reioyned to the last day, that day of refreshing, that day of reioycing, that day of marriage, of solemnity:

2

*Per te quam
tem patiuntur
omnes, nemo re-
cusat. Senec.*

*v. Greg. Nyss.
sen synod. de
dormientibus.*

then a full, a blessed change shall euident it selfe to the whole world : and this change, if wee speake in generall, is onely in qualities (as all alterations be) not in substance, the mettall is the same, onely it is refined; the stuffe the same, onely it is trimmed; the body and soule the same, onely it is newly clothed. If we descend to particulars, the change will bee found to bee in these following : in body, soule, estate, place, company : for the body, that is stript of all sinfull and naturall defects (the abortions of sinne), and filled with all heavenly complements; of mortall, it becomes immortall; of corruptible, incorruptible; of naturall, spirituall, (that is, not needing naturall helpes or props; there is no vse of meat, apparell, sleepe, beds, &c;) of dishonourable, glorious, like (in its measure) to the body of Christ which is the standard. In short, whatsoeuer might make to the annoying, blemishing, dishonouring, disquieting of the body, is remoued; whatsoeuer might make it amiable, actiue, honourable, glorious, comfortable, is added; the glory of the Sunne will be but darknesse to it. For the soule, that is first eased of all the rags and reliques of sinne, deliuered of ignorance, pride, selfeloue, &c : deliuered next of all the consequences of sinne, griefes, guiltes, feares, accusations; yea, deliuered of all things, which may any way import an imperfect state, though an vpright heart, as faith, repentance, hungering after righteousness, &c : and then in a second place, it is filled with the image of Iesus Christ. First, all the powers and faculties therof are perfected and aduanced aboue the ordinary straine of nature; next, all those vessels are stuffed with knowledge, loue, and all things else that are there requisite : and not onely so, but the soule is furnished with all the attendances of Christs image, euertlasting ioy, perpetuall peace, a constant correspondency and communion with God : and in brieft, whatsoeuer might offend, staine, blemish, the soule is remoued; and whatsoeuer may enrich it, ennoble it, and make it blissefull, is (according to each mans measure) added; And thus of the person. The rest we dispatch with all speed, for the estate thus; there shall be nothing that shall be wanting, that shall trouble, distract, or discontent; there shall bee nothing

Generally all
whose objects
are either future
or euill.

thing that the soule shall then desire, but there it is. For the place thus : there shall bee nothing lesse then what shall bee desired, nothing more that can bee desired : what it is, the Word no where (for ought I know) tels vs. The Church on earth is more rich the gold, more precious then pearle, more bright then the Sunne, more glorious then the Moone ; but what is there to be seene, *Paul* could not vtter ; wee cannot conceiue : onely this we know, that none shall be euer weary of it, or willing to alter it. Lastly, for the companie, there bee of three sorts : first, Angels, who shall not then terrifie, but attend ; the worst and lowest seruant there, shall bee as an Angell. 2. All the famous and godly men that euer liued : *Illic Apostolorum chorus, illic Prophetarum, &c. Cypr. de mort. ad fratres.* there shall we meete with *Adam*, *Abraham*, &c : there shall we be acquainted with *Dauid*, *Paul*, &c. 3. The blessed Trinity, there shall we see him who hath done and suffered so much for vs : him, whom the Fathers before, and since his incarnation so much longed to see, Iesus Christ the blessed : all which considered and beleueed, what can wee lesse doe then abandon all fruitlesse and fleshy teares for friends departed ? what way are they gone, but the way of all flesh ? with whom doe they liue, but with *Samuel*, with God ? where are they, but in better place and case, with better friends then euer before ? In stead of carking, therefore doe two other things, first, whilest friends bee present, doe the part of a friend in praying for them, in calling vpon them, and in fitting of them to death, that so thou maiest haue peace in thy selfe, and hope of them in their departure : Else when thy conscience shall say vnto thee, Wretched man, thy wife, thy child, thy charge is now dead, and (for ought thou knowest) in hell ; if not, no thanks to thee, for thou wast neuer the man that would call vpon the, pray with the, or mind them of their departures : when (I say) thy conscience shall thus greet thee, thou shalt not tell how to take it. Secondly, when they are gone to bed, and fast asleepe, awake them not with thy cries, but make ready to follow after, so the time shall be best redeemed, the losse and crosse best improved, and Satan (who loues to fish in such troubled waters) most preuented ; and so farre this vs.

Our vulgar
seldome pray
for friends
till gone.

3 We will touch vpon a third as we passe, and that is this: must we all die? then here is a cooler for the wicked, and comfort for the godly. The wicked holds all his comforts onely for tearme of life; death ends his wealth, his glorie, his peace, his ioy, his comforts, his contentments; all his portion is onely in this life, saith the Prophet; all the sweet he hath, foregoeth death; after he hath a portion indeed, but it is a portion of fier and brimstone, of stormes and tempests, of anguish and tribulation, of shame and confusion, of horror and amazement in a fiery lake, from the presence of God in the midst of cursed spirits. Thus death must needs be terrible to him, but as comfortable to the godly; for it makes his crosses as short, as the others comforts; the wicked cannot promise to himselfe comforts of an howres length, nor may the godly threaten himselfe with crosses of an howres continuance: death in an instant turns the sinners glory into shame, pleasure into paine, comfort into confusion; death in an instant easeth the godly body of all paine, his soule of all sinne, his conscience of all feares, and leaues him in an estate of perfect happinesse. Let then the godly comfort himselfe in those thoughts, which kill the wicked, euen in thoughts of death; let him for outward troubles resolute, that death will be to him (as *Michal* once to *Dauid*) a meane to rid him of the hands of sorrow; so that afflictions shall meete with none other then *Sauls* messengers did, a dead trunke in stead of a liuing *Dauid*; let him comfort himselfe in the thoughts of his owne death, as once *Esaie* in the thoughts of his fathers, *The dayes of mourning* (said he) *will shortly come, then I will slay my brother*: but the day of refreshing (let the Christian say) will shortly come, and then I will slay my enemies, pride, vnbeliefe, selfe-loue; yea, all corruptions, all tentations, all miseries, which stand some about vs, some about vs, as the insulting *Philistines* about *Samson*, shall end with the same blow, and fall with the same clap with our selues: happie they whose miserie is no longer then life; but woe be to the wicked, whose iolity ends when death enters, and whose torments suruiue death it self, and so we leaue *Samuel* to his rest.

Well, *Samuel* is well himselfe, but in what case doth hee
leaue

Psal. 17.

Psal. 11.

4

Anima absoluitur, corpus resoluitur. Ab de bono vita. c. 8.

leauē his poore neighbours at *Ramah*, that the Text now speakes, and it is my trouble (yet better one then al troubled) that I must speake it so briefly : *Israel*, saith the Text, *Jacobs* issue, Gods people, all *Israel*, distributiuely taken, that is, of all sorts some were gathered in great troopes, either by publike command, or of their owne voluntarie, or both waies; first to lament, according to the then custome in most solemne manner *Samuels* end, and their owne losse; and next (to honour him) at his buriall in his *Ramah*. Here you see we haue farre to goe, and little time to spend, the faster I hasten, the more you will hearken, and then I runne the points, which in a passage or two must be touched from this part, are two; the first is this, *Samuel* a publike and profitable man dieth, *Israel* publicly mourneth: you see what followeth; Great and publike losses must bee entertained with great and publike sorrows; sorrow must be suited to the losse, as a garment to the bodie, a shoe to the foote; when the cause of griefe is great, the measure of griefe must bee answerable. This is one principle, when a good man and neighbour dies, there is cause of great sorrow : this is another, the inference will soone follow, and result hence, and that is our conclusion; Good men of publike vse and place, should neuer passe to the graue vnlamented; their death should be considered and bewailed. Shall we proue this? God complains when it is not so, in *Isaiah*, *The righteous perish, and no man considereth it.* Next the Church hath practised euer this : when *Iacob* died, hee was lamented; so *Ioseph*; so *Iosiah*; so *Stephen*. Thirdly, wicked men haue performed this for good men, as *Ioash* for *Elisha*; *O my Father, my Father, the Chariots of Israel, and the Horsemen of the same.* Fourthly, good men haue performed this for wicked men, when vncleall Gouer- nours, as *Danid* for *Saul*, 2.Sam.1.19. Lastly, reason calls for it; we must mourne, in respect of the cause of such mens deaths; not priuate, but publike sinnes too. God neuer be- heads a State, a Countrie, but for some treason. If *Samuel* die, it is because God is angrie with the people : the sheepe be not thankfull nor fruitfull, therefore the shepheard is smitten.

Secondly,

Isay 57. 1.

Secondly, in respect of the consequents; take away good men, and good Magistrates, and secret sinners grow open desperate; the State lies open as a field vnsenced; the godly either mourne with Israel, or hide themselues with *Dauid*. The righteous is taken away from the euill to come, saith *Isaiah*; ther's a storme coming so soone as he is housed.

Iste.

Thirdly, in respect of the losse it selfe; righteous men in the time of peace are the pillars of a State, they vphold the Iland, saith *Iob*: In time of warre and peace the horsemens and Chariots of their Israel; like *Salomons* waiters, for safety and honour; as needefull in a State as the head in the body, a stake in a hedge.

Blind Polytor
could taxe
this, de iuuen.
l. 6. c. 9. in vs
of England.

Heb. 3. 15.

Now should it be thus when ysefull persons die? what then shall we say to these times, wherein men haue not put off pietie onely, but nature also? No maruell if the Prophet complaine, the righteous perish, and no man considereth it in heart. The wise perisheth, and the husband doth not consider it; the parents perish, and the children do not consider it; the children perish, and parents do not consider it; few such brethren as *Dauid* to *Jonathan*; such husbands as *Abraham*, such children as *Isaac*, such fathers as *Iacob*. These long, and long felt y losse of their dearest friends: but now one month is enough to weare out al thoughts of a brother, nay of a child, nay of a mother, nay of a wife; nay in the nearest tyes, one in that space may bee buried, a second woe, a third married. Now when nature dies, shall we looke for any life of grace? When these so neere be forgotten, can we hope that the righteous shal be remembred? The righteous said I may his death is some mans life, they sit like *Ahasuerus* and *Haman* drinking, when all Israel is lamenting; they shoote with Gath and Askelon, as in the day of haruest; & (like impure Philistines) sport themselues with others miseries. But stay your selues (prophane mockers) died *Samuel* like a foole (as *Dauid* speaks of *Abner*)? or is his death any aduantage to you? No, his death is his owne gaine, but your losse; his death tels you, that you must die; those soules of yours must bee torne from your bodies, those bodies of yours must be mangled by death, after death you must be iudged, after iudgement plagued

gued a 1000 yeres; when that's done, then another, then another, and another, and another; so long as God liues, so long your plagues shall last. His death tels you, that you are left as Israel in *Moses* absence, naked. The righteous being remo-
 ued, you lie open to all sinnes, snares, tentations, sorrowes, and haue none to ease and helpe you by his prayers. Your secret ioy at his death shewes you to be secret hypocrites: for what true member can part with a fellow member, without some sorrow? your reioycing at calamities, prelages your owne miseries, as *Salomon* tels you; and therefore tremble, and mocke not; mourne and iest not; say (if not in loue to the righteous, yet) to your selues, My Father, my Father, the Chariots of Israel, and the horsemen of the same. But let vs afford them a little mirth here, that haue none else-where; and for our selues, sith God complaines, that the righteous perish, and no man considereth his death, lets spend some thoughts vpon that point, That the righteous perish, who seeth not? Nay alas who seeth it? The Lord hath been vpon vs these many yeeres, and comes not in fauour to weede out the worst, but in displeasure to gather the ripest; amongst the sonnes of Maieslie, hee hath smitten at the chiefeest; amongst our Nobles he hath taken of the best. Come to the gentie, and the best goe. Nay, what shall we instance any farther? Death hath been at the Court, in the Citie, in the Countrie, in the Vniuersitie, in places of highest marke, of greatest zeale, and hath fetcht away the best, of Princes the best, of Nobles the best, of Magistrates the best, of Captaines, of Scholars, of Christians, of all sorts (all most) the best; and should not this be considered? But there is more then this, in the Egypt of this world; we haue hitherto found a Goshen: hitherto in hardest pressures, & worst measures *David* could go to *Samuel* in *Ramah*, and there meete with good counsell and comfort: but now both *Samuel* himselfe dies, and poore *David* must flie. Shall I (beloued) speake as the thing is? In the fall of one Cedar of *Ramah* wee haue lost much shade and shelter; in the splitting of one vessell of price (wherein we had all our interestes and aduentures) we are all loosers; what we haue lost, we shall better see seuen yeeres

Exod. 32.

2

D

hence

hence, then now : but loosers we are, all loosers; Wife, Children, Neighbours, Friends, Minister, People, all loosers; so that here that is verified, which was anciently vttered of another, in one we haue lost many; a chaste Husband, a tender Father, a religious Magistrate, a kind Neighbour, a good Church-man, a good States-man; in few, a *Samuel*. Speake I this after the flesh to please? No, I speake it for vse to profit: I report my selfe to your hearts. You tell me that you haue a publike losse, your mouthes haue vttered it, your faces speake it; my eares, and eyes haue receiued it from you: and if so, then see what followes; if we haue Israels losse, we must make Israels lamentation; if with them we haue lost in one many, at once much, we must be much and many in bewailing this losse. Is our case *Naomies*? say with *Naomi*, call me pleasant no more, call me bitter, for God hath fed me with bitternesse, and witnessed against me: by denying mee this comfort, he testifies my vnthankfulnesse for it. Is our place *Dauids*? let vs take vp *Dauids* words with *Dauids* affection; I am distressed for thee brother *Jonathan*, very pleasant hast thou been to me, thy loue to me was wonderfull, passing the loue of women. Are we as *David* to *Saul*, *Isaac* to *Rebekah*, sonnes? Are we as *Jeremiah* to *Iosiah*, Prophets? As *David* to *Abner*, Kinsmen? are we by any name intituled to this losse? mourne, then mourne, not as the infidell desperately, nor bitterly as doth the froward; but soberly as did *David*, when *Abners* death put him to a fast. As God in life, so let vs in death put a difference betwixt *Samuel* and *Ichoiachim*; let the one be buried in silence without an, Ah my brother, Ah sister, as *Jeremiah* describes it in his 22. Chapter: but for the other, all Israel must mourne with an holy mourning. Let his dearest yoke-fellow say, Ah mine vnthankfulnesse and vnfruitfulnesse: let children say, Ah our disobedience and stubburnesse! and seruants, Ah our idlenesse and vntrustines! and all, Ah our folly and frowardnesse! Who could not see vertues through frailties, and come through chaffe, til we had lost all. These sinnes of ours haue stript vs of a *Samuel*, and couered vs with darkenesse. He is gone, the arme and shoulder is fallen from this our little body, the sooner for our sins;

let

84th 1.20.

2 Sam. 1.26.

1st. 22. 18.

let vs see it, or else what abides vs. In the body what medicines cannot doe, cutting must; what that cannot, burning must, or else nothing, (saith the master of Physick). It is so in the soule to, Oh that we could see it! In our friends sicknesses we haue been medicined, in priuate distresses launced, but in the losse of publike persons the Lord proceeds to burning. If these wounds vpon the very head of vs strike vs not downe. What shall next bee smitten but our heart it selfe? Well, Israel laments, and he hath cause; what doe they next? that next we must heare.

Hippocrat.

They burie him, and the place and manner bee obserued. For the place, they bury him (at his house, in Ramah), the ancient and the Manner house, his father dwelt there before him, 1. Sam. 1; where also you may bee informed touching the towne. Whereas there were of Ramahs foure or fife, this was Ramah Zophim in Mount Ephraim, which borrowes his name from the situation of it; it stood high, and the name importeth no lesse. In this Ramah *Samuel* sometime liued as a Magistrate, and here hee is interred. For the solemnity of the Funerall, it is such as argues Israels loue, and *Samuels* worth, they doe him all the honour that is possible. First, (Israel) the first borne of men, the glory of the world comes to the Funerall, (all Israel) all at once in the same place; they come from far, they come vpon the wings of the wind, they come (to lament) al mourners: they come (to burie him) to bury him in his owne towne, (at his owne house); what can be done more in *Samuels* honour? To bee buried is an honour, buried in ones owne countrey much, in his owne place more; but to bee so buried as *Samuel* was, in such a place, by such a people, with so many teares, so great a solemnity, this is *Samuels* happinesse, and the Saints honour. You see then our third doctrine.

1. Sam. 1. 19.
v. Adrichom.
of 17.

An holy and profitable life ends in an happy and honourable death: life is deaths seeds-time, death lifes haruest; as here we sowe, so there we reape; as here we set, so there we gather, of holinesse, happinesse, and of a blessed life, a death as blisfull. He that spends himselfe vpon God and man, shall at the last haue all the honour that heauen and earth can

Doct. 3.

cast vpon him. So *Samuel* found it, so *Jacob*, few men comparable to him in holinesse, as few so honourably buried. So
 2 Chron. 16. 14. *Asa*, *Hezekiah*, *Iosiah*, *David*, &c: but especially for *Iosiah*,
 and *Hezekiah*, those great reformers, those profitable members, the text takes speciall notice of their obsequies. *Iosiah*
 2 Chron. 35. 25. hauing receiued his deaths wound abroad, is brought home
 in his chariot, and much honour attends him to his graue; he is buried amongst his fathers and friends; all *Ierusalem*, nay all *Judah*, and the neighbouring townes are mourners; nay not professors onely, but Preachers too, as *Jeremy* is expressed. These so mourned, as that their lamentation grew into a proverbe, *Zach. 12.* God and man concurred in this,
 2 Chron. 32. 33. that *Iosiahs* name should neuer die. And as for *Hezekiah*, the holy Ghost points vs to his life and death; in his life time he was of greatest vse for Church and Common-weale, therefore when he died, *Israel* flockes to the buriall; and where is he buried? in the chiefest Sepulcher of *Dauids* sonnes, and how? with greatest honour; all *Israel* (saith the text), and *Judah* too met together to doe him honour at his death,
 2 Chron. 32. 33. He studied their good in life, they his honour at his death: thus a profitable life resignes to an honourable death: thus are they honoured of all that minde Gods glory, and the common good. A matter of lesse maruell, if we consider three things: First, that God hath vnder-
 1 taken it shall be so, They that honour me shall be honoured
 1. Sam. 2. 30. by me, saith truth and honour it selfe; and in the hands of
 2 wisdom is honour, as well as wealth, *Prou. 3.* Secondly, all matter of disgrace is remoued by death, life and sinne in the
 3 godly die together: when God diuides the soule from the body, he separates sinne from both; sinne for the punishment he will not smite; sinne for the staine, that shall not blemish.
 3 Thirdly, he swayes the hearts of men to thoughts of mercy towards his, when once departed; hauing first couered their sinnes himselfe, he wipes the remembrance of them out of the heart of men, and presents them with a daily view of grace and vertue. Thus *Samuel* that was so much quarrelled in his life, is as much honoured in his death; when hee dies, mans enuie dies, his owne corruption dies: God will see

none iniquity in *Samuel*, men after God shall doe the like.

And is this so? then here we see what course must bee taken, if we will arrive at honour; men may dreame to meete with honour in many pathes; they may thinke to make their name by other meanes: but when they have tyred themselves in seeking this in by-paths, as the young students *Elyahs* body, they must with them seeke in heaven, if ever they will finde. All honour comes from above, and there rests where the God of honour places it; so that hee must be wonne by a godly life, before that honour can bee obtained. Beleeue it (brethren) nothing mends the name, but what mends the soule; *Nebuchadnezzar* may have wealth, *Achitophel* wit, *Herod* speech, *Shobna* a tombe, *Ahab* all, and yet be base and contemptible. *Doeg* may fawne, *Diotrophes* climbe, *Iezabel* paint, *Absalom* plot, and yet leaue their name as a curse: these, these things that grow out of the dunghill, or dust, will neuer build a name of honour, because they will neuer worke any life of grace. The onely way to honour is through vertue, in the Heathens iudgement; a speech as true as truth it selfe, if we vnderstand it of the exercise, not of morall vertues, but of sauing grace. A godly fruitfull life, hath a fairer prospect towards honour, then all the aduantages in the world besides. Be one as poore as *Onesimus*, yet if *Onesimus*, that is, profitable, his name outliues him: be one as great as King *Iehoram*, or *Iehoiachim*, if he idle out his life, he dies vndefired, he liues vnlamented. In the second of *Chron.* 24, we haue two notable instances in one Chapter, to this purpose; the men are *Ioaish*, and *Iehoiadab*, the difference much betwixt them; the one was a king, the other a subiect: in life this ods, the one was truly profitable and godly, the other contrary; in death therefore thus they are differenced, *Iehoiadab* waxed old, the other was rotten before ripe: next, *Iehoiadab* died naturally, the other by a violent hand: *Iehoiadab* in the loue of all, the other in the hatred of his owne men: *Iehoiadab* buried amongst the kings; the other denied that honour; the reason? *Iehoiadab* (saith the text) had done good in Israel, and towards God and his house, *Ioaish* neither: what is the inference? surely this, the memoriall of the righteous is blessed, the

Use.

2. King. 1. 16.

2. Chron. 24.

Prou. 10.

name of the godly shall remaine for euer. God hath allowed both the good and the bad their portion; the righteous hath a double blessing, the wicked a double curse vpon his name. The blessings are these; the name of the righteous is blessed, his memoriall precious, his name a perfume: secondly, his remembrance is for euer, Psalm. 112. The curses these, the name of the wicked rots, it quickly comes to nothing; whilest it lasts it stinkes like carrion, and at last is left as a curse behind him, as *Esay* saith. What we heare spoken, we see executed in all ages. Consult with your owne experience, and tell me whether the names of Idolaters, drunkards, adulterers, swaggerers, be not rotten and accursed; in despite of all titles, offices, policies, fauours whatsoever: when in the meane the righteous (notwithstanding all slanders, clamours, imputations, and aspersions) is of blessed name and memorie; and if so, feede vpon the wind no longer, build **Babels** no more, lay no more foundations in hell, whilest you thinke to erect a building by flattery, basenesse, dependancie, lying, swaggering, &c: but goe to the Lord of honour for lasting honour; pray much, reade much, heare much; honour him in all the passages of his worship, and you haue his word for your preferment: and as for men, bee to them as *Iehoiadab* was, profitable, and they shall bee to you as *Israel* to him, mercifull. Ah the fruitfull liuer findes mercy in his death, his conscience fauours him, and hartens him vpon death it selfe: the Angels of God (those officers of heauen) comfort him and fetch him in all state to his crowne, the Lord of glory receiues him with all honour, and puts vpon him the glory of heauen. the Saints departed regard him as a part of themselues, of Christ; the Saints liuing honour his name, and follow him to heauen, with their loues, and affections: the wicked haue a word of commendations for him, and the blind *Balaam* can say, O that my end might be like his! thus honour and happinesse (and nothing else) abide vs hereafter, if now we can lay forth our selues to God and mans aduantage. But for the wicked who bestow themselves in the world like drones in the hiue, who either haue no calling, or doe no service, and towards God so demean themselves,

Numb. 23.

themselves, as if they were his betters; scorning his children, scoffing at his Word, trampling vpon his Name, his Sabbaths, his Worship; let them neuer deceiue themselves, their names shall rot, they shall find no fauour in death, their consciences shall brawle them out of all quiet: men shall risse into their liues; their whoredomes, treacheries, villanies shall flie through the world; euery drunkard shall sit vpon them; euery rake-hell iudge them, censure them, libell them. In the meane, whilest that the name is thus torne below, the soule is brought before the Iudge, conuicted, committed to hell; conquered with shame, deliuered vp to euerlasting contempt. O then be not cursed, but blessed, be happy, be honoured, be well thought of in life, well spoken of after death; be righteous, be humble, be seruiceable; this is the way as heauen tells vs; a *Samuels* life will draw on a *Samuels* death, nothing else.

In a second place, let this afford a double comfort to fruitfull members, and faithfull Christians: First, for themselves, let them know that the world will change ere long; the wicked, who haue now the applause, must downe; the godly, who as yet are vnder shame, shall shine. The wicked (as one speaks) are like hawkes, of great esteeme whilest liuing, but after nothing worth: the godly (on the other side) are compared to tamer fowle, which are husht forth, and little heeded whilest liuing; but after death are brought into the Parlor. Semblably in the dayes of life, impietie hath the hand: after death the difference is as much betweene *Saul* and *Samuel*, *Ioash* and *Iehoiab*, as betwixt the Faulcon and Capon, Hauke and Hen. Yeeld then (beloued) to the worlds sonnes; let them haue the place, giue them leaue to speake; the time will come when honour shall know its home, and, innocencie haue its crowne: all the wiles in the world shall not keepe the wicked from contempt; nor all the wits in hell the godly from honour. *Samuels* name may be ouer-cast and clouded for a time, but in the end his light will shew it selfe. Whilest he is present, hee is not valued, his sonnes were naught, his place meane, his gouernment vile: but this is *Samuels* honour, when gone, he is mist; when dead, he is lamented; all Is-

*Franzius in his
hystor. Sacra.*

rael strives to doe him all honour; blessed bee that life that ends in so glorious a death; thrice happie that man, who Angels, God and all men do strive to honor. Next for the godly friends, they haue wherein to comfort themselves, for as much a holy life empties it selfe into an honourable death. A true Christian may trauell in life vnder troubles and contempts: but marke his end, and you shall find (as peace, so) honour. When he is buried, a true and honourable funerall is solemnized: euen mourne not in the face, but in the heart; respect him not in shew, but in truth; their consciences reuerence him, their soules find a misse of him: the Angels of heauen man him in a goodly traine to heauen, the Saints on earth follow him with greatest affections to his graue: seuen, nay thrice seuen yeeres after the funerall he is not forgotten. Thus are the men whom the great King loues honoured: if any of ours haue performed such a life, that he hath attained to such a death, there is no place for repining. If God slay *Aarons* sonnes, he must be silent: If he honour ours, shall we murmur? What, shall *Bethuel* part with a daughter; *Laban* with a sister for an *Isacks* sake? Shall *Barzillai* in his age part with his staffe, his sonne, when he is to liue in *Dauids* Court? Shall men and women beare with patience the absence of dearest friends, when it is for their outward preferment; and when Christ would marry a child, preferre a friend, aduance our acquaintance, should wee stand off? No: if this bee the worst that death can doe to the godly, to strip him of his raggs, and clothe him with robes; to free him from all contempts, and possesse him of greatest honours; to redeeme him from all shame, and to crowne him with glorie in the hearts, mouthes, consciences of men, in the face of heauen and earth: lets neuer frowne vpon friends departure, but rather see (if possible) the messenger of this good tidings, and blesse the Lord for our aduancemēt in theirs. Indeed (beloued) we weep too fast, when teares denie sight of mercies: in the death of *Samuel* there is gaine to him, as well as losse to vs, both should be remembred. I know many present sensible of the one, I shall be wrongfull to conceale the other. Truth it is, there is fallen a great man in Israel; But how fallen? like *Abner* vpon a violent

Leuit. 10.

1 Sam. 19.

lent hand? or died he like a foole? Was he vn sensible of his estate? Were his hands, his mouth, his heart tied? Was his end without honour? No brethren, he died in a full and ripe age, when the Lord had made the most of his life; he died in peace, he died with hopes of life in his heart, with words of grace in his lipps, and his Sunne did set in the highest point, in greatest brightnesse: time, place, manner, company, men, Angels, God, and all conspired together to doe him all honour in his death. *Blesse the God of all spirits for this, all ye that are interessed in the same profession and religion. Blesse the Lord for this, that hee so died, in such a place, in such a time, in such a fort, as the diuell hath receiued a foile, and religion grace and honour by it. And thus Israel hath done his part in mourning, in burying Samuel at his house in Ramah.*

*Prese Pheti
dulcius lumen
silet iam iam
cadentis.*

Now where is *Dauid*? soone after *Samuels* death, you find him in the Wildernesse of Paran; and this clause is like a corner stone, of double vse, it closes one course and beginneth another. This Paran was a Wildernesse, vast and fearefull, mountenous and rockie, hither *Dauid* estoones repaired, when by *Saul* he was persecuted: But why at this time? truly now hee hath fewer friends then before. *Samuel* hee much vsed before, as the storie sheweth vs: but now *Samuel* is gone. Now againe hee hath more enemies then before; *Saul* will be more bitter, false friends will bee true enemies; yea now Ramahs refuge (perhaps) will yeeld persecutours, and *Samuels* sonnes as like to hurt as harbour him; so that it is time for *Dauid* to flie. I should doe you the greatest wrong to pursue my meditations at large, giue me leaue to mind you of my thoughts, and I will fauour your patience. What a shame is it for Israel, for Ramah, for *Samuels* house, that when the Old man is gone, *Dauid* dare stay no longer amongst them? O what a shamefull change is this! what a blemish to *Samuels* successors, to all the Countrie! you that be in Israel suruiuing *Samuel*, take vnto you the heart, spirit, courage of *Samuel*; when persecuted *Dauid* comes vnto you for succour, driue him not into the Wildernesse; and let the friends of *Samuel* continue the life of *Samuel* in their houses and behaviours. Ramah was a Citie of refuge for distressed

stressed persons, an habitation for the Leuites, a Colledge for the Prophets, thither *David* was euer welcome; for *David* to be thrust out by *Doeg*, to be coursed fro Ramah into the wilderness of Paran, is such a blemish to the place as can neuer be washed out. But why (to goe on) feares *David* more now then before? good reason, *Saul* and all like *Saul* will now shew themselves, and turne the inside outward. *Samuels* death is twice mentioned, and either time a shrewd pranke of *Sauls*: first, hee persecutes *David*, as here: secondly, hee runnes to Witches, 1. Sam. 28. 3, 7. In *Samuels* life-time Witches went downe: but when *Samuel* was dead, *Saul* can relish forcerie well enough. Thus the thoughts of many hearts will be discovered vpon a *Samuels* death; let *Iehoiadab* be buried, and *Ioash* will come to his bent againe. Let *Salomons* head be once laid, good men, wise men, a fathers friends will be neglected; greene heads, worthlesse persons shall bee entertained: *Rehoboam* would not haue done so in *Salomons* dayes; but he is dead. Look to it, look to it (my brethren) all yee that haue professed loue, zeale, religion in *Samuels* daies, that now you shew not *Sauls* spirit; be settled, be resolute still for God, for the Word, for profession, with the precept and the promise, and the promiser, and heauen promised stands as they did. If now any of you shall steale from God, and flie to the enemy; shal giue ouer his profession, and turne persecutor, scoffer, &c; hee proclaimes his owne hypocrisie: God from heauen proclaimes him a traitor, and will follow him with a crying conscience, and restless heart, till he hath laid him as low as hell. But whither flew *David*? a poore refuge he hath yet some; though *Samuel* be dead, yet he hath a shelter, such as it is; *Dauids* life hangs not wholly vpon *Samuels*. The sinners of Sion now opened vpon him, and followed him with full crie, Now his friend is gone, now his God is dead, now wee will bee vpon him, &c; Vpon him! foolish men, his God dead! *Dauids* God liues, though *Samuel* bee dead. His friend he hath lost indeede, but not his father; hee must no more to Ramah, but in Paran there be rockes, houses; in heauen there is a rocke that will neuer faile: blessed be the Lord for this comfort; when the diuel rores, and the wicked

ked rage, his *Dauids* are carried vpon wings into the wilderness, where they find a place. What shall I say more; *Samuel* goeth to heauen, *Dauid* must abroad, both must from Ramah: see what death can doe, it maketh a diuorce betwixt dearest friends. What of that? Therefore trust not in friends, therefore dote not vpon friends; therefore call vpon friends whilest present, and say, this child must cease to be my child, this father to be my father, &c; we must be to one another, as if we had neuer been with one another; and therefore thinke of a departure. Therefore (in the second place) make sure Gods loue, get him to be thy friend, and that friendship is impregnable. Children thou maist loose, and wife, and parents, and friends; death can sweepe away these: but thy God thou canst neuer loose, if once at league with him; come what will come, he will be euer for thee, euer with thee; if in prison, he will be there; if in exile, there; if in the seas, there; where thou art with prayers, he will be with comforts. And therefore if a seruant, get this Master; if a child, this Father; if a widow, this Husband; and then though all friends die, yet thou shalt liue so long as the heauens last, and Christ Iesus liues; and liue in peace, and die in hope, and rise with ioy, and reigne in glorie.

Thus Israel and we haue brought two *Samuels* (theirs and ours) to their lodging; both faithfull in their places, honourable in their deaths; both so neare in agreement, that in the storie of the one, you may reade the life of the other. My Text here ends it selfe, and proceedes no lower into a particular commendation of *Samuel*; and therefore if I follow my Text, rather then the times, it will not be offense. Indeepe *Samuel* is like to such fruit as is ripe, and good when it is gathered, yet better if it lie a while: let him haue a time of mellowing, now hee is gathered; and his owne worth and our want, will set him farre beyond all verball praises. In the meane, lets turne our selues from praising man, to praise that God, to whom the praise of all that is praise-worthy is only due, &c.

Poster. **I** Was requested to enlarge and refine these points, but I find so much written of these arguments already, that were it not more to satisfy others than my selfe, thou shouldst not (Reader) have been troubled thus long. If thou canst get any thing by these broken notes as they be, do; If God ever make mee able to doe thee a better turne in any other kind, I will. In the meane, the blessing of God be upon us and our Church.

EINIS.

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